

America

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NATIONAL CATHOLIC WEEKLY REVIEW

THE CHURCH IN WALES YESTERDAY AND TODAY

New hope in the land of St. David

RAYMOND GARLICK

They don't ask their parents

Teen-agers long for a sympathetic hearing

SISTER M. JESSINE REISS

"Back Door to War"

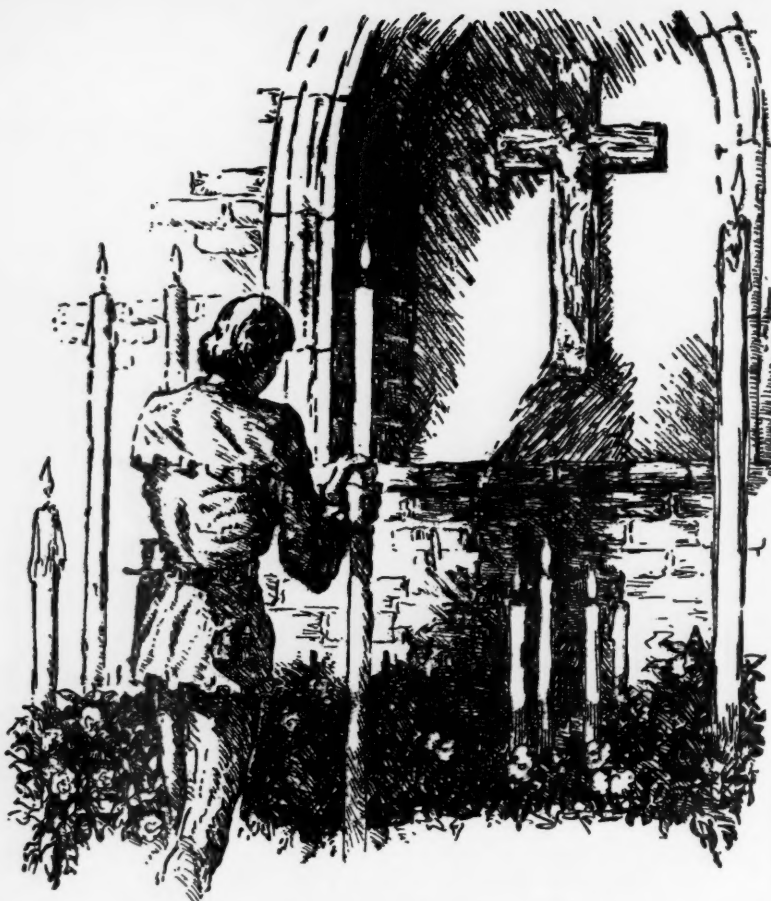
Author and critic discuss a review

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vention ends . . . "Liberal" Catholics . . . GOP on
union shop . . . UNESCO and Spain . . . South
African powder keg . . . Filibusters and political
platforms

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One tradition stands at Chicago

Observers representing various political persuasions have agreed on one conclusion about the convention which nominated Dwight D. Eisenhower for President on the first ballot and 39-year-old Sen. Richard M. Nixon of California for Vice-President by acclamation: it was precedent-smashing, record-breaking, revolutionary. On the very first day, the convention upset a 40-year precedent by forbidding contested delegates to vote on any challenged delegations. Then the delegates revolted against their own National Committee and their Credentials Committee. Another revolt in the Minnesota delegation clinched the nomination for Eisenhower. The marvel of television made it possible to break all "attendance" records. Millions upon millions of citizens were brought into intimate contact with the proceedings. Participants testify that their surveillance was almost physically felt on the floor of the convention. It was exhilarating to watch the precedents being pulverized, but it was just as gratifying to observe that there was no revolt against the traditional emphasis upon the spiritual in such deliberations. As in the past, the sessions opened and closed with acknowledgment of the sovereignty of God, voiced in the various idioms of the major religious groups. Especially noteworthy was the insistence, by one speaker after the other, that *his* candidate was a man of religious convictions. This tribute to the original American tradition that religion and morality are, as George Washington declared, "indispensable supports of political prosperity" should give pause to the secularists who seek to divorce them from public affairs. The party conventions represent America in microcosm. Their continued emphasis on religion and morality as part of our public life proves again that the secularists of our day are the un-Americans. The genuine carriers of the American spirit are the religious people.

GOP on union shop

For some reason which we cannot fathom, the nation's press ignored or played down one of the most significant planks in the GOP platform adopted at Chicago. That was the labor plank. All sorts of industry pressure was exerted on the platform committee to condemn the union shop as un-American. Such a condemnation, coming in the midst of the steel strike, would have been a god-send to U. S. Steel and its satellites. Even had it failed to settle the dispute, it would have cloaked the industry's overweening and highly individualistic stand on the union shop with an aura of respectability and popular approval. But the platform committee stood firm against all pressure. It reiterated the GOP position in favor of the Taft-Hartley Act, which permits the union shop, and the convention ratified its decision. That left the steel industry more exposed than ever. The public can now appreciate to what extent the enormous pride and ignorance of a few highly placed men has been responsible for one of the most disastrous strikes in

CURRENT COMMENT

recent times. By opposing the union shop "in principle," they have set themselves against not only the U. S. Congress, but also the conservative political party which most of them support. They are more Republican than the co-author of the Taft-Hartley Act, "Mr. Republican" himself. These animadversions suppose, of course, that the industry is truthful in asserting that only its fight for the alleged freedom of American workers not to join a union blocks a settlement of the dispute—a contention which the union has denied, and which certainly needs some proving.

Democrats: what about Rule 22?

The twenty-second of the Standing Rules of the U. S. Senate is the rule that permits the filibusters that have so often blocked civil-rights legislation. As amended March 17, 1949, it provides for cloture (limitation of debate), but only by a "constitutional majority," *i.e.*, two-thirds of the whole Senate, not merely two-thirds of those present and voting. Moreover, debate on a proposal to "proceed to the consideration" of a change in Rule 22 is not subject to cloture. In other words, the proposal to stop filibusters is itself subject to a filibuster. The Republican platform is eloquently silent on Rule 22. If the Democrats wish to convince the people that they are sincere about civil rights, they will not omit reference to Rule 22 when drafting their 1952 platform. Walter Reuther, president of the United Automobile Workers (CIO), has a scheme to circumvent this rule. It works on the theory that the Senate is not a continuing body, and is therefore not bound on the opening day of a new session by the rules of the last session. He holds that each new Senate is free to adopt its own rules. A motion on the first day of the session to adopt new rules, if ruled in order by the presiding officer, would be subject to challenge and debate; but under general parliamentary procedure, not under Rule 22. Debate could be closed and new rules adopted by a simple majority of those present. If the motion were ruled out of order by the presiding officer, debate would proceed under the old rule, *i.e.*, under Rule 22. The presiding officer of the Senate is the Vice President of the United States. That is why the Democrats' choice for Vice President is as important, from the civil-rights angle, as their plank (if any) on Rule 22.

No Iron Curtain around UNESCO

Spain's application for membership in UNESCO took another step forward on May 21 when UN's Economic and Social Council decided that it had no objection to Spain's becoming a member. The American representative, by concurring with the majority, ignored a recommendation of this country's own National UNESCO Commission, whose Executive Committee only ten days earlier had asked that the application be denied. ECOSOC's point of view was well expressed by the Cuban delegate, who said: "What is being admitted is not the Spain of Franco but the Spain of culture and tradition which has contributed so much to the history, science and literature of the world and of world civilization." What is surprising is that this point of view could not have been shared by the U. S. Executive Committee, which counts so many distinguished names, beginning with Chairman Luther Evans, librarian of Congress. Such a body should have been among the first to seek to liberate UNESCO from the political irrelevancies that have plagued that organization and could lead to its destruction. It should have been among the first to welcome this opportunity to bring Spain out of the cultural isolation that is everybody's loss. The action of ECOSOC and of our own delegate there was a justified repudiation of the person or group of persons in the Executive Committee responsible for pushing the ill-advised resolution to hang an Iron Curtain around UNESCO.

The "liberal Catholic"

To many Catholics the label "liberal" is offensive, especially in the phrase "liberal Catholic." For them it implies a sort of half-way Catholicism, an attempt to work both sides of the street. Such critics assume that the "liberalism" of Catholics who so describe themselves is a mounting of something alien and artificial upon the genuine article. The question is extremely complicated because there are so many kinds of liberalism: theological, philosophical, political and economic. In fact, within each of these categories one can find different kinds of "liberalism," since the liberal tradition has itself undergone profound, sometimes even revolutionary, changes. "Liberalism," for example, usually connotes "freedom." Yet many con-

temporary "liberals" are identified with political and social views which are at least mildly socialistic. In his excellent article on "The 'Liberal Catholic'" in *Commonweal* for July 11, William P. Clancy has attempted, with considerable success, to disentangle these confused ideological strands in order to show that

what is called "liberal Catholicism" is for the most part an attempt to work toward a new synthesis of the Church's unchanging truths with whatever good is to be found in the modern city of man.

One might question the wisdom of approaching this problem from the point of view of "liberalism." If the Church's doctrines were made the starting point, it might be easier to evaluate "liberalism" in all its phases. The justification for starting with the liberal tradition, no doubt, is that the Church lost to liberalism the initiative in shaping thought so beneficently exercised in earlier ages.

... Mr. Schlesinger damages the cause

A very disturbing example of the way contemporary "liberals" make it hard for Catholics to adopt their label appeared in the weekly column of Arthur Schlesinger Jr. in the *New York Post* for May 11, 1952. Mr. Schlesinger, who is a historian of repute and a strong advocate (through Americans for Democratic Action) of what he calls "the vital center," undertook to comment on Justice Douglas' opinion for the Supreme Court majority in the recent "released-time" case (AM. 5/17, pp. 195-197; 5/24, pp. 223-226). Of Mr. Douglas' ringing declaration, "We are a religious people," the columnist said: "This . . . is a statement which finds no support in the fundamental charter of our government." For a historian, this observation is nothing short of atrocious. Our "fundamental charter" consists, as he ought to know, not merely of the original Constitution but of all the Supreme Court decisions rendered under it—not to mention other elements. These decisions amply warrant Mr. Douglas' statement. The same point was made by President Truman ("We are a Christian people") when he wrote Pope Pius XII on August 6, 1947 (*The Catholic Mind*, 1947, p. 652). Mr. Schlesinger then exposes his reputation to obloquy by trotting out a few inconclusive instances in which our Federal Government refused to identify itself with religion. But he unaccountably ignores the copious evidence on the other side, such as the appointment of chaplains for Congress and the armed services, the celebration of national days of prayer and thanksgiving. "There is an increasing tendency," he laments, "to turn against the skeptical and pragmatic strain which has been so central a part of our American tradition" (emphasis added). This sort of obstinate distortion of facts by secularistic pragmatists drives timid and ill-educated Catholics into the ranks of reaction. One wonders how sincere those "liberals" are who wantonly damage the cause of true liberalism by such die-hard antics.

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NEA high-pressures teachers

Contrary to its avowed championship of "democracy," the National Education Association employs very high-pressure tactics to force all teachers to enroll. Administrators in public-school systems, especially in smaller places, deliberately embarrass any teacher who declines to "join up"—and also "pony up" with her dues. For example, the NEA is now trying to get local teachers' associations to insist upon "combination dues": a teacher cannot belong to a local organization without also joining the NEA. One school superintendent went so far as to send out printed forms, *along with teachers' contracts*, for membership in the local association, the State association and the NEA, with a note directing all teachers to sign and return the "package deal" together. What right have public officials to use such tactics to force public employees to join a private association to whose philosophy some teachers have religious objections? We hope that William G. Carr, NEA's new executive secretary, will take action to eliminate this excess of zeal which infringes upon the religious liberty of public-school teachers.

South African powder keg

During the period of British rule over India an Indian leader is reported to have said: "If we Indians would all spit together, we would drown the British." It was a graphic way of underscoring the ultimate impossibility of imposing alien rule on 400 million people who did not want it and were organized in their opposition to it. The pacific Mahatma Gandhi by his civil disobedience brought that home at last to the British *Raj*. The similar campaign declared June 26 by the Negroes of South Africa against Premier Daniel F. Malan's white-supremacy policies may yet teach Dr. Malan the same lesson. The Prime Minister's problem is aggravated by the intransigent and stupid segregation policy followed by himself and his Nationalist party. His policy (of *apartheid*) supposes the possibility of completely segregating the 8.5 million blacks of South Africa from the 2.6 million whites. This supposition runs into the fact that some 3 million Negroes are needed to work the white farms, and another 3 million to work in the cities at domestic service and in industry. These 6 million live in daily subservience to a system of segregation and travel permits (the "pass" laws) that is intolerable to anyone with a sense of human dignity. The campaign of civil disobedience to these laws is just getting under way. Every day there are stories of new arrests. Negroes openly violate the laws and go peaceably to jail. Thus far, it has not achieved the organization nor involved the numbers it sometimes did in India. There is a serious question, however, how long it can remain peaceable. The Communists of South Africa are standing by waiting for the chance to throw a torch into the powder keg. That is a danger that concerns not only the white supremacists of South Africa but the whole free world.

ACTION BY STATE LEGISLATURES

Many people seem to feel that the 48 States, blessed as quite a few of them are with outstanding Governors, are now in a position to shoulder a larger part of the responsibilities of government in the United States than they have borne the past few decades. The popular strength and progressiveness of Republican Governors was revealed in the GOP national convention, where they put General Eisenhower over as their nominee. Let's see, very briefly, how the States have been making out.

In fiscal affairs, it may come as a surprise that State expenditures and revenues have followed almost the very same upward curve as those of the Federal Government. In 1950, for example, the 48 States spent \$13.18 billion, over double what they spent in 1946. Their revenues, less than three-quarters of which come from taxes, increased in roughly the same ratio, though they totaled only \$11.8 billion in 1950. In other words, through borrowing (usually in the form of bond issues), the States are also engaging in "deficit financing"—at a higher rate than Washington.

Virginia, the bailiwick of U. S. Sen. Harry Byrd, the most tireless of Federal economizers, offers an interesting example of how State expenditures have skyrocketed. In 1950 that State spent \$211 million. Her State Legislature recently appropriated an average of about \$350 million for each of the next two fiscal years. Some of the new appropriations represented increases of from 20 to 30 per cent—for example, in funds for public schools, higher education, mental hospitals, public health, public welfare and penal institutions. This sounds very much like the "welfare state," whose habitation, by the way, is our 48 States and their cities, towns and counties. For political propaganda purposes, Washington is supposed to be the center of the "welfare state," but it is not.

In education, Kentucky has enacted a textbook-adoption law, effective in 1955, to allow school districts greater freedom in choosing textbooks. Mississippi has taken a very forward step by setting up an interim committee to prepare and recommend a long-range plan for equalizing facilities for Negroes and whites. In the opposite direction, South Carolina's voters will decide in November whether to repeal the constitutional requirement that the State maintain a system of free public schools. Gov. James F. Byrnes proposed this repeal as a way of "liberating" the State from Federal court decisions "interfering" with the policy of segregation in education. Has the National Education Association, that much-publicized champion of "democracy," issued a call to arms against this retrogressive proposal?

It is almost impossible to keep track of developments in all 48 States. *State Government*, a monthly, and *The Book of the States*, a biennial compendium, do an excellent job of reporting. They are published by the Council of State Governments, 1616 E. 60th St., Chicago. Both indicate a forward movement in most State capitals.

R. C. H.

WASHINGTON FRONT

General Eisenhower's now assured shot at the Presidency carries with it an opportunity to put the Republican party back in business as a going concern with branches in most of the 48 states. It hasn't been that for a long time. In the South the GOP has been hardly more than a sorry jest—a holding company for a privileged few. In some other areas, once stoutly GOP, the party has taken a pasting from the Democrats in recent national elections.

The General's opportunity will be greatest below the Mason-Dixon line. Basic economic shifts in the last 20 years have argued for an honest try at a two-party system there. Growing industrialization has carried tens of thousands of Northern workers, many with Republican ties, into the South.

At the same time, once proudly Democratic survivors of the old Southern planter system have fallen completely out of sympathy with the party under Roosevelt and Truman. All across the Gulf coast there has developed in recent years the most bitter hatred of the New Deal and Fair Deal. Some of the Southland's most famed old journals have been shouting for Eisenhower and a new life for the GOP in the land of hominy grits and potlikker.

Yet, despite all the rebel yells, any possibility of South Carolina, Alabama, Georgia and Arkansas going Republican seems remote. But Texas, Florida, North Carolina, Tennessee, Virginia, maybe Louisiana—these might be another story. This reporter was told by many editors and politicians during a swing through the South last spring that the Republicans might make an amazing showing if they nominated General Eisenhower.

Now, General Eisenhower has been nominated. In Texas, Louisiana and Georgia, where his delegates were seated over Taft delegates, there is sure to be fire and encouragement to try to build a new Republican organization. If the General wins or comes close in four or five or a half-dozen States, if the new leaders can finally batter down the tight little GOP political baronies which have handicapped the party in the South for so many years, there may be a chance to build for another day.

There's been blithe talk about a two-party system in the South for many years and it has come to nothing. Yet this could be the year when the elephant gets his trunk at least a little way under the tent. The situation in the Republican South has been dramatized at Chicago, and General Eisenhower, in pre-convention comments, showed an awareness of what has been happening there. For the first time in many years it might not seem absurd for a Republican candidate to dip down toward the Gulf in the hope of Southern electoral votes come November. **CHARLES LUCEY**

UNDERSCORINGS

At a meeting of the Lutheran Church, Missouri Synod, at Concordia Teachers College, River Forest, Ill., Dr. A. C. Stellanor, secretary of schools for the synod, took sharp issue with Dr. James B. Conant of Harvard over the latter's attack on parochial schools (*Am.* 4/19, p. 61; 5/3, pp. 130-33). NC News Service for July 7 reports Dr. Stellanor as asking whether Dr. Conant was

... advocating a uniformity of thought and action such as that striven for by a Hitler, Stalin and Mussolini, or only a unity in all essentials of American citizenship. If the latter, does he not have it now? ... Under American law, not the private and church school, but the biased, intolerant or bigoted desire and attempt to abolish it, is the un-American thing.

► The Paulist Information Service, 7th and Hamlin Sts., N.E., Washington, D. C. (*Am.* 3/10/51), which offers free services to secular newspapers—photos, mats and articles by outstanding Americans like Most Rev. Fulton J. Sheen, Rev. James Keller, Rev. Patrick Peyton, J. Edgar Hoover—is now taken by 300 newspapers in the United States, Hawaii, British West Indies, Greece and Ceylon. Their combined circulation (mostly small-town weeklies) is over 3 million.

► The Federal Communications Commission, which began processing applications for educational TV channels July 1, had by July 11 received nine applications for channels in California, Florida, Kansas, New York and Texas, according to the Joint Committee on Educational TV, 1785 Massachusetts Ave., N.W., Washington 6, D. C. ... A brief but meaty four-page compendium of the educational TV situation was carried in the *News Letter* of the Bureau of Educational Research, Ohio State University, Columbus, Ohio.

► Rt. Rev. Msgr. Leo R. Smith, Chancellor of the Diocese of Buffalo since 1946, was appointed July 9 to be Titular Bishop of Marida and Auxiliary to Most Rev. Joseph A. Burke, Bishop of Buffalo.

► Yugoslavs who desire to save "both their religious traditions and their jobs" have adopted the technique, according to a July 14 RNS report, of marrying in church or having their children baptized and later publishing a notice in a Communist paper "withdrawing" the ceremony. The report seems to indicate that this is not regarded as formal apostasy, since "Yugoslavs know that the church sacraments cannot be withdrawn." It does not say whether Catholics, as well as Orthodox, take part in this practice.

► The University of Detroit is offering an institute for priests in Psychological Problems in Pastoral Work, Aug. 5-8. Treated will be "Neuroses and Psychoses," "Adjustment in Youth," "Marriage Problems," "Utilization of Community Resources," etc. **C. K.**

"Civil liberties" for Communists

On July 11 Dr. William Jansen, New York City's "unpushable" Superintendent of Schools, reiterated his conviction that all public employes, including school teachers, should be required to take a "loyalty" oath at the time they are employed. He was addressing a workshop of superintendents of schools at Teachers College, Columbia University. Dr. Jansen, of course, knew that this proposition would prompt left-wingers to throw the book at him. Yet he also knows that Communists had worked their way into New York's public-school system. He knows this because, since he began probing into the political affiliations of teachers suspected of being Communists, thirty have left New York's schools.

The National Education Association agrees with Dr. Jansen that Communists should not be allowed to teach in public schools. Opposition to this seemingly obvious policy comes, first of all, from left-wingers themselves and from the American Civil Liberties Union.

Ever since 1925 the ACLU, through its Academic Freedom Committee, has opposed all "pressures" it regarded as unreasonable infringements of the freedom of teachers. Opinions can differ about the limits of such freedom. But about the defense of the "right" of Communists to teach in the public schools presented by ACLU's committee in its report on "Academic Freedom and Academic Responsibility" last May, no difference of opinion should exist.

In plain language, this report is made to order for Communist infiltration into our public schools. It may be that its authors are sincere advocates of civil liberties and sincerely anti-Communist. Their report, however, must be judged on its merits.

First, its standards of academic freedom "imply no limitations other than those imposed by generally accepted standards of art, scholarship and science." Notice that *civic* standards are left out.

Second, "as citizens, students and teachers have the rights accorded all citizens." This is taken to mean that both "within and without institutions of learning" teachers should be "free from any special limitations of investigation, expression and discussion." Schools should encourage "the presentation of contrasting viewpoints." Students should be taught they are "free to draw such conclusions as they think wise." Communists should be prosecuted only when their "activities . . . represent violations of law. . ." Otherwise both their activities and their opinions should be tolerated as "divergent thought," etc. This is all made to order for Communist teachers and students.

Third, all that teachers should be required to teach, it seems, is "democratic processes." Apparently there is no substantial *truth* that teachers in our public schools should present as the foundation of American democracy. "Democratic processes," of course, are also made to order for Communist exploitation.

EDITORIALS

Fourth, Holmesian "liberalism" is defended on the threadbare thesis that the health of democracy depends on "competition in the market place of ideas." The market place of commerce, it seems, can be regulated for the common good, but the "market place of ideas" is to be left to *laissez faire*. Why the American public should support by taxes teachers who would subvert American democracy is a mystery. The chief beneficiaries of these infinitely stretchable slogans are, of course, the Communists.

Fifth, "students should be permitted to sell publications they produce," including "political publications." "No distinction should be made between local publications and intercollegiate publications with local campus sponsorship." Here, again, Communist student publications have the door thrown wide open.

Sixth, the report tries to protect Communist teachers by the old device of putting them on the same plane as Catholic teachers: "Even though a teacher may be linked with religious dogmatists or political authoritarians, the ACLU believes that he must nevertheless be appraised as an individual." The report explicitly "opposes as contrary to democratic liberties any ban or regulation which would prohibit the employment as a teacher of any person solely because of his views or associations . . ." (p. 13).

Seventh, the ACLU holds that wherever a conflict occurs between "community objectives" and the "academic freedom" of teachers and students, "the freedom and responsibility of students and teachers should always have priority." To *whom*, let us ask, are teachers in public schools responsible, if not to their communities? Again, this proposition puts Communist teachers beyond democratic control. They seem to have an "inherent" right to teach in public schools.

These are the dogmas of the American Civil Liberties Union. This is the new orthodoxy of the "right to deviate," even into communism, *in the public schools*. Phrased with all the weasel words the ACLU can worm into its report as a pseudo-defense of academic freedom, these propositions can mean only one thing today: *keep the doors wide open to Communist teachers!*

One does not have to be very sophisticated to see through all this camouflage, dolled up in the verbiage of freedom, in favor of the worst enemies of freedom. Something has gone very wrong with the American Civil Liberties Union, as many of its members are alarmingly aware. Their fight to clean house is now out in the open. We certainly wish them well for the sake of genuine American civil liberties.

"Containment" or "liberation"?

How much of the Republican platform will candidate Eisenhower make his own during the coming campaign? Will he, for example, promise, in the words of its foreign-policy plank, that the Government of the United States—under Republican leadership—

... will mark the end of the negative, futile and immoral policy of "containment" which abandons countless human beings to a despotism and godless terrorism which in turn enables the rulers to forge the captives into a weapon for our destruction.

The history of that sentence illustrates strikingly how a fairly well-formulated policy proposal can come to be whittled down to the size of a splinter in the effort to fit it into a platform acceptable to all potential Presidential candidates.

The policy proposal now barely discernible in the Republican platform was elaborated by Congressman Charles J. Kersten (R., Wis.). Mr. Kersten outlined his "policy of national liberation" in a Washington address last February 22, in which he declared that "the whole point of our foreign policy should be aimed at the ultimate liberation of the slave world." He urged that at least three steps should be promptly taken:

1. We should take full advantage of the escapee nationals from the Iron-Curtain countries.
2. While their underground operations are of necessity covert and secret, we should let the enslaved people know that the free world will give every practical aid toward their ultimate liberation.
3. We should cancel diplomatic relations with the gangster Communist regimes on the very grounds that we are the friends—not the enemies—of the people enslaved by them.

On May 23 Congressman Kersten told the House that 82 out of 89 Republican Representatives queried favored inclusion of the "principles of national liberation and self-determination for all the Communist-enslaved peoples as planks in our party platform."

ROLE OF JOHN FOSTER DULLES

In the same address Mr. Kersten quoted John Foster Dulles, who later drafted the Republican foreign-policy plank, as supporting his national liberation policy. In *Life* for May 19 Mr. Dulles had described Administration foreign policy as a "negative policy of containment and stalemate." He had summoned the United States to "make it publicly known that it wants and expects liberation to occur." Among seven specific acts which we could take (including the ending of diplomatic relations with Moscow's puppet governments "if and when that would promote freedom programs") Mr. Dulles suggested:

We could make it clear, on the highest authority of the President and the Congress, that United States policy seeks as one of its peaceful goals

the eventual restoration of genuine independence in the nations of Europe and Asia now dominated by Moscow, and that we will not be a party to any deal confirming the rule of Soviet despotism over the alien peoples which it now dominates.

To a careful reader of the foreign-policy plank, it will be obvious that Mr. Dulles sought to write into it the "policy of national liberation" and just as obvious that he had little success. He did manage to insert one sentence, most interestingly modified, from his *Life* article:

It will be made clear, on the highest authority of the President and the Congress, that United States policy, as one of its peaceful purposes, looks happily forward to the genuine independence of those captive peoples (emphasis added).

There is no mention of "liberation," a term Mr. Dulles used freely in his magazine article, nor of the "specific acts" which he recommended. The Republican administration-to-be no longer "seeks eventual restoration" of independence to the captive peoples; it only "looks happily forward" to it. The next paragraph carries the denunciation of "containment" already quoted. Then, after six paragraphs irrelevant to the liberation policy, there comes this paragraph, quite obviously the lone survivor of many:

The policies we espouse will revive the contagious, liberating influences which are inherent in freedom. They will inevitably set up strains and stresses within the captive world which will make the rulers impotent to continue in their monstrous ways and mark the beginning of their end.

Enough of the Kersten-Dulles doctrine remains in the platform, however, mainly in its denunciation of "containment" as "negative, futile and immoral," to suggest several intriguing questions.

GOP DILEMMA

Will candidate Eisenhower thus sweepingly attack "containment"? If he does, how will he answer the demands of the Democrats for an alternative program? Will he espouse the "national liberation policy"? If he does, will he stand by all of it, or only part of it? Will he demand, with Mr. Kersten, that the United States start spending the \$100 million appropriated under the Kersten amendment to the Mutual Security Act of 1951 and this year reappropriated, one purpose of which is "to afford practical assistance to people behind the Iron Curtain"? Will he urge, with Mr. Kersten, that some of the money be used to form "national military units of escapees" to be attached to NATO? Will he back the Kersten or the Lodge plan for organizing these freedom fighters? Finally, will he go so far with Mr. Kersten as to advocate that we "cancel recognition of the criminal Communist regimes whose inherent purpose is to foster universal war"?

We shall not have to wait long for the answers. The burden of proof, we believe, rests with the critics of "containment." The Democratic candidate is sure to try to make it as unmanageable as the rock of Sisyphus.

The Church in Wales yesterday and today

Raymond Garlick

OUTSIDE THE COTTAGE I used to live in—high up above a little village in the Snowdonian mountains of North Wales—there stood a Calvary. I built it from two tree trunks cut from the nearby pine wood, and it stood out boldly against the white-washed cottage wall behind it. Over the top (to protect it from the rain and the snow) was a little roof, painted blue outside and gold inside, with a crossbar joining the two sides—so that the whole thing looked like a letter A. On the crossbar were painted the words “*Onid gwaeth gennyh chwi, y fforddion oll?*” (Is it nothing to you, all ye that pass by?). One day a deacon from the Calvinistic Methodist chapel in the village came up to call upon me. For some minutes he studied the figure of his Redeemer stretched out upon the cross, and then he said: “That’s funny, I thought you worshiped Mary and the Pope.” And that is the plight of Wales.

It was not always so. Wales gave the Catholic faith to Ireland: Saint Patrick spent his boyhood not ten miles from where I now write. Of the Welsh people it was once written:

Of all pilgrimages they prefer that to Rome, where they pay the most fervent devotion to the Apostolic See. We observe that they show a greater respect than other nations to churches and ecclesiastical persons, to the relics of saints, to bells, holy books and the cross, which they devoutly revere.

What, then, has happened since Gerald of Wales wrote those words in the twelfth century? Why, in the twentieth century, are the Welsh people so ignorant of the Catholic faith?

It all goes back to the black year of our history. In 1536 Henry VIII (himself half-Welsh) struck two blows at the land of his fathers. By the Act of Union, Wales ceased to be a separate country and was incorporated into the English State, and the Welsh language was suppressed. As far as the English Government was concerned, Wales no longer existed. That is why, to this day, there is no Welsh emblem on the Union Jack. If the first blow was at the Welsh State, the second was at the Welsh Church. For in the same year the monasteries of Wales, the centers of Welsh culture and traditions, were dissolved, and the new religion was forced upon the country. Under Henry’s daughter Elizabeth, Wales gained its protomartyr of the Reformation—Blessed Richard Gwyn, the Wrexham schoolmaster. In 1585 the last Welsh bishop—Thomas Goldwell of St. Asaph—died in exile, and with him the pre-Reformation Hierarchy of both Wales

How a Celtic and Catholic people lost the faith but kept its culture; how Nonconformity came in to fill a spiritual vacuum but in the end proved insufficient; how the Church in Wales today stands on the threshold of opportunity—that is Mr. Garlick’s theme. English by birth, Welsh by education and allegiance, he is wed to a Welsh wife. He is a poet and a member of the Royal Society of Literature.

and England came to an end. There was not a Catholic bishop of a Welsh diocese again until 1850.

During four hundred years and more there has been a continuous struggle against the Act of Union. Welsh nationality and the Welsh language have not died: they are very much alive today. We have a Nationalist party consisting of representatives of all sections of Welsh society—poets, professors, teachers, industrialists, farmers, miners—working toward self-government for Wales. Many of the most distinguished living Welshmen, including Welsh Catholics, are among its members. Many of those who adhere to the English political parties are determined to secure a Parliament for Wales. It seems clear that some measure of self-government cannot be long delayed.

If the attack of Henry VIII upon Welsh nationhood has been defeated by time, the blow struck at the Catholic Church in Wales was all but mortal. Instead of the faith which had been theirs for more than a thousand years, Welshmen of the sixteenth century were given the Church of England—a foreign institution using a foreign language. Even had they desired to give their allegiance to it, its ministrations were unintelligible to them. As the last Catholic priests died and were not replaced, Wales lapsed for two centuries into a state of almost paganism. This was brought to an end only by the great Calvinistic Methodist movement which swept the country in the eighteenth century. Its fervor and success were due to one factor: it worked through things Welsh.

In the Nonconformist chapels which sprang up throughout the land the people prayed, and sang, and read the Scriptures, and heard sermons—all in the Welsh language. The Nonconformist chapels dominated Welsh life for almost two centuries, but now they too are dying before the onslaught of materialism which has swept across Europe. The congregations dwindle and the young people no longer come forward. At the same time the Anglican communion in Wales is unable to find candidates for its ministry: parishes are being amalgamated and churches closed down.

And so Welsh people have begun to turn again to the true Church of Christ. In 1850 the Welsh and English Hierarchies were restored. In 1916 Pope Benedict XV issued the apostolic letter *Cambria celtica*: “Wales, a nation of Celtic origin, differs so much from the rest of Britain in language, traditions and ancient customs that it would seem in the ecclesiastical order also to call for separation from the other churches and for the possession of its own Hierarchy. . . .”

As a result the province of Wales was created, consisting of the metropolitan Archdiocese of Cardiff and the Diocese of Menevia—the latter being the ancient see of which St. David, patron saint of Wales, was the first bishop. For the first time in history, Wales had an archbishop of her own, and a Catholic bishop now sits in Wrexham—where Blessed Richard Gwyn was martyred.

The Catholic population of modern Wales contains two elements. There are the Catholics in Wales—Irish, English, Polish and the rest. And there are the Welsh Catholics—Welsh people who kept the faith through the centuries, or are Catholic by conversion. The Welsh Catholics are in the minority. Nevertheless it is through them that Wales will return to its ancient faith. They have their own Catholic Action organization—*Y Cylch Catholig Cymreig* (The Welsh Catholic Circle)—under the patronage and direction of the Welsh Hierarchy. The present Archbishop of Cardiff, though an Irishman, is a fluent Welsh speaker and a Welsh scholar of distinction. The Bishop of Menevia has shown himself deeply concerned for all things Welsh. Wales must be almost unique in the society of modern nations in that it is a country in which poets are still the most important people. They are probably the greatest single influence in the Welsh national life. And, by common consent, the greatest figure in contemporary Wales—both as a playwright, a critic and a patriot—is a Catholic, Saunders Lewis. A critic has recently claimed that Paul Claudel and Saunders Lewis are the two greatest Catholic poets of Western Europe. Welsh Catholics are privileged to count this great and humble man among their number. In the University, too, and in public life, Welsh Catholics are playing an important part. The only national review of literature and the arts in Wales to be published in the English language is edited by a Catholic.

But all this is not enough. In order to accomplish the conversion of the country, the whole Church—both clergy and laity—must go forth to the Welsh people as the Church did in pre-Reformation times, as the Calvinists did, as the Communists do: the Church must pray and preach and teach wherever possible through the Welsh language, through the Welsh saints and martyrs, through Welsh culture and traditions. Because Welsh Catholics are still a minority in their own land it is rarely that they hear public prayers or sermons in their own tongue. Indeed, it is not too much to say that, in many cases, for a Welshman to become a Catholic involves to a very large extent his giving up his nationality. This is too much to expect, and it never would be expected of converts in the foreign missions.

Wales is in effect still a missionary country. And the problem of the conversion of Wales is the problem, first of all, of converting all Catholics in Wales (both priests and people) into Welsh Catholics. When the Catholic Church in Wales ceases to appear as an alien, but can go forth (like the Catholic Church in

England) as a mother to her children, then we may hope that the Welsh people as a whole will turn to the truth. Every Catholic in Wales should and could very easily learn the Our Father, the Hail Mary, and the Gloria, in Welsh, so that he can say the rosary publicly in church in the language of Saint David for the conversion of Saint David's land. There can be little doubt that such a movement throughout the country would bring astonishing results.

Until every Catholic in Wales can cry out to those that pass by: "*Onid gwaeth gennyh chwi, y fforddion oll?*" there will be many in Wales who will pass by on the other side.

They don't ask their parents

Sister M. Jessine Reiss

EIGHT YOUNGSTERS out of every ten feel "it is necessary" for them to be "out from two to four nights a week." We can safely assume that the majority of our American youth are away from home more than one night each week. If true, it is alarming, since studies show that as many as 25 per cent of the mothers and 40 per cent of the fathers do not know where the youngsters are when not at home.

This apparent failure on the part of parents to identify themselves with their child's social life and activities was revealed by two recent surveys conducted among 10,000 parents and 1,400 teen-age children. One survey was designed to analyze parental interest in children's out-of-school activities by soliciting responses from the parents of 5,200 Milwaukee County Catholic school children. The other was an informational survey conducted among 1,400 boys and girls, comprising 90 per cent of those who graduated from the Catholic high schools of Milwaukee in June, 1951. It sought, in part, to study parent-child relationship in the matter of parental acceptance of the duty to impart sex instruction to children (the results were published in *AMERICA*, July 14, 1951). It also attempted to measure parents' interest in the child's social life and activities. The present article is based on the latter part of the survey. Since Milwaukee is a typical American city, we may take it that conditions there will approximate those elsewhere.

An over-all picture derived from the above surveys shows that though fathers and mothers would like to know all about their children's social lives, their whereabouts and their companions, an alarming percentage of parents and children "fail to get together on things."

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As many as 568 boys and girls of the 1,400 questioned confess that they never confide in their fathers, while 350 admit never going to their mothers with anything. In all of these instances, direction either is not sought by the youngsters or, if it is sought, is not forthcoming from parents. As a result, over half our youth in the adolescent age group actually shift for themselves.

Because of the many dangerous influences at work in modern society, this unguided independence of such large numbers of our adolescent youth becomes a serious problem. The problem assumes wider significance in view of the challenge repeatedly outlined and presented to parents by the Church, especially in the late Pope Pius XI's encyclical on *The Christian Education of Youth* (1929).

In spite of these exhortations, however, the significant fact remains that too many parents are failing in their duty of guiding their children. Consequently, 25 per cent of America's orphaned children are living in a "motherless household" (so to speak), while 40 per cent dwell in "fatherless homes." These figures indicate that something basic to an ideal parent-child relationship is lacking. But what is it?

If teen-age Tommy and Jane keep things from their parents, only Tommy and Jane, as a general rule, know *why* they do. So, in a secret questionnaire, the teenagers listed what to their minds were major obstacles to a closer and confidential relationship. As was to be expected, most youngsters who would "rather not tell the folks anything" about their pals, their dates, their plans, their reading or even their school affairs cast the blame for this attitude on their parents. They listed undesirable parental traits as the main deterrents from a confidential relationship between themselves and their parents. Most of the responses fell under six general heads:

1. *Betrayal of confidences by parents*: "He doesn't keep a trust." . . . "What I tell my father does not always remain confidential." . . . "He tells someone else what I told him." . . . "I tell Mom something I just want her to know, and pretty soon the whole neighborhood knows."

2. *Oversuspicion on part of parents*: "When my father heard of a neighbor girl who got into trouble, he clamped down on me." . . . "My mother doesn't bother to ask me anything and is very rash and easily jumps to conclusions." . . . "As long as I can remember, my parents never trusted me; I have never done anything to cause this."

3. *Loss of temper on part of parents*: "He's sometimes too harsh." . . . "My father is too severe." . . . "Immediately flies off the handle." . . . "He'd just blow his top anyway."

4. *Disinterestedness on part of parents*: "Dad's indifferent to me." . . . "He doesn't care." . . . "Doesn't

take the time." . . . "Doesn't listen! Can't talk to him!" . . . "He isn't interested in what he calls gossip about school, clothes, boys. He likes other things—football, sports and politics." . . . "She's not interested." . . . "My mother doesn't take time out to understand my problem."

5. *Lack of seriousness on part of parents*: "He laughs most of the time, anyhow." . . . "My father does not give a satisfactory answer." . . . "When I tell my mother something or ask her anything, she just laughs and says it's nothing serious, and I think some things are serious."

6. *Emotional unbalance on part of parents*: "He's always drunk." . . . "He's on the jealous side." . . . "My father is too emotionally wrapped up in his own business." . . . "He's too superior." . . . "Speaks to me as if I were a slave." . . . "My mother's shy." . . . "She's too self-centered." . . . "She's easily influenced by too many people."

The above answers indicate typical parental traits and behavior patterns that are a barrier from the child's viewpoint. Other answers, though similar, varied: "She always goes back to her childhood and compares me with herself, and I'm not anything like her." . . . "Dad

always says, 'Go to your mother!'" . . . "She has her mind set on the guy she wants me to marry, and I'm interested in someone else." In only five instances did youngsters think their parents "too old-fashioned."

Answers to questions aimed at determining parental regulation of the child's companions and hours spent outside the home reveal what might be additional factors responsible for the lack of confidence between parent and child. For example, asked if they "liked" to bring friends to their homes, the 11 per cent who answered negatively did so because "my folks never ask me to do so." . . . "It's too much noise for my parents whenever my friends come to the house." . . . "My friends get on their nerves." . . . "I'm afraid my dad will create a scene." In not one instance was embarrassment because of the home, its size, furnishings or location, listed as a reason for not asking friends to the house. Most comments showed that if the youngsters are embarrassed at all, it is usually because of parent-personality problems, particularly temperamental outbursts in the presence of their friends.

Most parents, the surveys showed, regulate or specify the hour at which they want their child to be at home, but only 42 per cent punish the child's failure to get in at that hour. On the other hand, when punishments are threatened, they are seldom carried out, according to the youngsters, or when they are carried out, they are frequently ineffective. Some typical remarks were: "I don't go out for a couple of weeks." . . . "They threaten, but they never stick to it." . . . "My father just yells and tells me I'm sinning."



The foundations for a good relationship between parent and child must be laid in the child's early years. Deciding when to wean the child from absolute dependency is unquestionably a problem. It involves instructing the child and allowing him to assume responsibilities as early as possible. It means providing opportunities whereby the child may develop new interests and companionship outside the home. To promote such new experiences without at the same time causing any estrangement between parent and child is not easy.

More is required of a parent than mere identification with the child's interests through a sense of duty. The parent should become what authors of child-guidance books term a "companion, friend or confidant" to the child. Here again, parents meet with the paramount problem of striving for the ideal in companionship: that the child, of his own accord, comes to the parent to share confidences or to seek the solution to problems and doubts.

Though dark, the picture is not hopeless. Answers prompted by other portions of the questionnaire contain an element of hope in the fact that as many as 89 per cent of the 1,400 boys and girls "want" and "desire" to confide in their parents. Moreover, 90 per cent of the parents express a desire to win their child's

confidence. Many admit having made efforts in this direction, though thus far without success.

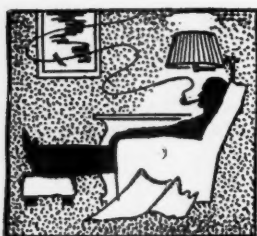
Further, 86 per cent or 1,204 teen-agers claimed that their parents approved of their friends. Since we were not told whether or not the parents actually met the companions of the child or whether they gave a mere tacit approval, the percentage itself fails to prove anything conclusively. It is valuable, however, for the further light it throws on the willingness of children to cooperate with parents and to abide by their decisions. Goodwill on the child's part appears in such responses as: "If Mom does not approve, those friends are dropped." . . . "My folks tell me what they dislike about my friends, which is helpful." . . . "Yes, they [my friends] have the approval of my parents, or they aren't my friends."

In the light of these findings, then, it seems logical to conclude that in the majority of instances, the parent holds the key to the solution of the problem that prompted this article. Wisely did he pray, who with due apology to Burns, said:

O wad some power the giftie gie us
To see oursels as our children see us.

Perhaps the frank remarks of these 1,400 teen-agers may help some of our American parents to see themselves for a moment through their children's eyes.

FEATURE "X"



Back Door to War, an indictment of the Roosevelt foreign policy by Dr. Tansill, professor of American diplomatic history at Georgetown University, was rather critically reviewed in these pages by Rev. William L. Lucey,

head of the Department of Political Science at Holy Cross College, Worcester, Mass. Here we present an exchange between Dr. Tansill and Fr. Lucey, somewhat in the style of "The Author Meets the Critics."

EDITOR: It is apparent that Rev. William L. Lucey, S.J., who reviewed my *Back Door to War* (AM. 6/14), clearly illustrates a famous remark of Byron to the effect that the art of criticism is the only art that requires no apprenticeship. As a critic he fumbles his lines in a distressingly inept fashion. He accuses me of writing "functional history" instead of "objective history." He appears to believe that I have long drawn my inspiration from the late Charles A. Beard, who permitted "controlling assumptions" to direct his historical pen. As a matter of fact my main historical mentor has been a distinguished member of the Society of Jesus, Rev. Gerald G. Walsh, a former editor of

Thought. My indebtedness to the late Father Walsh is mentioned in the preface to Back Door to War.

Father Lucey endeavors to create the impression that with reference to President Roosevelt's quarantine speech, October 5, 1937, I have misrepresented the attitude of AMERICA. Nothing is farther from the truth. Although the editorial in AMERICA did praise the President's speech as a "straightforward presentation of the principles of international morality and justice," it is very clear that the editor hoped it would point a path to peace rather than serve as an incitement to war. He knew that the people of the United States were strongly opposed to "foreign imbroglions."

In the pre-war days AMERICA was ardently isolationist and vigorously combated any idea of American intervention in European quarrels. I was intimately acquainted with the members of the editorial board and was invited to write for AMERICA. I responded with an article that was sharply critical of the drift towards war (10/28/39, pp. 66-67). The editorial board had much in common with Charles A. Beard, and the members were not "functional historians" who disregarded truth. Their viewpoint was unequivocally stressed upon many occasions. On March 5, 1938 (p. 517) AMERICA accented the importance of a policy of isolation: "We are in constant danger of being drawn into the boiling pot of European politics. We must stubbornly isolate ourselves from the European master minds."

When World War II broke out AMERICA adhered to its isolationist viewpoint: "This Review aligns itself with those who hold that it is impossible at this moment to justify on moral grounds American partici-

pation, direct or indirect, in any war in Europe" (9/2/39, p. 493). Two weeks later AMERICA again remarked: "The United States from the beginning till the end of the European war must prevent itself from being forced into war. . . We are not getting into this war and that's that!" (9/16/39, p. 530).

It happens that AMERICA was merely presenting the viewpoint of the two American Cardinals and many outstanding Catholic clerics like Archbishop John T. McNicholas. The Catholic press was almost a unit in its opposition to American intervention in the war. I drew inspiration for *Back Door to War* from this large band of Catholic leaders, some of whom were my intimate friends. As far as "functional history" is concerned, it might seem worth while for Father Lucey to perform the useful function of writing some monograph in the field of American diplomatic history that would qualify him to write as a competent critic.

Father Lucey is deeply disturbed by my treatment of the background of World War II, and remarks: "The following make up Tansill's 'frame of reference': the injustices of the Versailles Treaty could be remedied only by force and hence Hitler's aggressions were justified; if the aggressors had been appeased there would have been no war." I have never justified Hitler's aggressions but I have indicated that many seeds of war were deeply planted in the dark soil of Versailles. Where did I get this viewpoint? It came straight from the pages of AMERICA. On September 30, 1939 (p. 589) there is the statement: "The seeds of another World War were sown in the Treaty of Versailles. They were carefully nurtured by the refusal of the Allies to repeal or even to mitigate, the terms of a patently unjust settlement." As a professor in Fordham University, I was in close touch with the editorial board of AMERICA and the opinions of the editors had great weight with me.

In his discussion of my treatment of the Roosevelt quarantine speech, Father Lucey fails to make a correct mathematical calculation. He quotes me as saying that a "large legion of newspapers" were opposed to the speech, and then he remarks that I mention only seven papers. As a matter of fact I quote (pp. 345-346) from sixteen newspapers and periodicals that were strongly opposed to the quarantine speech and its obvious implications. I could have quoted from many more. Indeed, the opposition was so vehement that the President immediately became exceedingly cautious and in his press conferences engaged in his usual double-talk. As Secretary Byrnes correctly states: "The President was disappointed by the failure of the people to respond to his Chicago speech" (*Speaking Frankly*, p. 6).

Father Lucey is certain that a "personal bias" has influenced my interpretation of the Roosevelt foreign policy from 1933 to 1941. It is interesting to note that he has never read a single page of the vast mass of manuscript data covering those years. He quotes approvingly from an article I published in *Thought* in March, 1942, which was critical of Japanese foreign

policy. That article was written in December, 1941, under the impact of the tragedy of Pearl Harbor. In subsequent years, after I had read thousands of pages of manuscript correspondence in Government archives, I became convinced that the responsibility for that tragedy rested squarely upon the shoulders of President Roosevelt. And with regard to this alleged bias of mine, let me remark that certain officials in the Department of State read most carefully nine selected chapters of my manuscript before its publication and did not suggest any alterations. It is significant that the historians under Secretary Acheson are far more appreciative of historical scholarship than certain Catholic historians whose activities produce more heat than light. I am beginning to wonder if Father Lucey is really a *Fair Dealer*.

CHARLES CALLAN TANSILL

Washington, D. C.

EDITOR: Professor Tansill's letter will give those who have not read his volume a faint idea of his talent for personal abuse, a talent I refrained from mentioning in my review. Evidently it has been a very successful classroom technique in silencing those who have solid reasons for disagreeing with him, and he thinks it will work with book reviewers. I have no taste for controversy, but I suppose I am called upon to make some observations on his letter.

Dr. Tansill questions my qualifications to review his volume. Actually, this is a jibe at the editors of AMERICA for assigning books to inept reviewers. I am quite sure the reputation of AMERICA for sound book reviews will not be undermined by the jibe.

A word on my qualifications might be pertinent. I received an excellent training in history, for which I am deeply grateful, in the very same institution where Dr. Tansill now teaches. I am somewhat shocked (after reading Tansill one should be immune from shocks, I suppose) that he belittles the apprenticeship one receives at that institution. It is true, I have not authored an imposing number of monographs, but among my writings I might mention two: *Edward Kavanaugh: Catholic, Statesman, Diplomat*, which received rather handsome praise for its scholarly research, and *History: Methods and Interpretation*, which is used in a number of college departments of history. Given a good training in history, and I doubt that Dr. Tansill will deny that I had one, I would have been sufficiently qualified to detect the obvious bias in *Back Road to War*, even though I had not authored an article. It was only a question of being sufficiently honest to point out the bias to the readers of the review. And it never occurred to me that I should have been silent because the author was a Catholic who was friendly with some admirable clerics.

Dr. Tansill's efforts to show that AMERICA once followed an isolationist policy must be an attempt to embarrass the present editors. It has nothing to do with my review. I used two of his quotations from two

different editors of *AMERICA* to discover if he cut the quotations to fit his frame of reference. They were cut to fit the frame, and I notice he does not attempt to weaken the force of those examples except by claiming association with good men. As for my mathematics, I must admit a weakness, but I can count up to seven, and when on p. 478 Professor Tansill states that "a large legion of newspapers" rejected "any thought of economic sanctions against Japan," he refers to only seven newspapers. I still do not think seven is equivalent to "a large legion."

What obviously embarrasses Dr. Tansill was my reference to his article in *Thought*, where he clearly condemned the policy of Japan. Is he now implying that the impact of that tragedy compelled him to write what was historically incorrect? I find that rather difficult to accept, but if so, why did he not mention this interesting point in his volume? Such a correction would have been valuable to the reader and reviewer. He considered it important enough to note that the writings of a well-known professor of history (now a

priest) lacked objectivity and were the results of "hysterical rather than historical scholarship."

I think his remark about submitting selected chapters to the State Department is quaint. Why he should be encouraging censorship is beyond me, and how their refusal to make suggestions can be seriously taken as a token of appreciation escapes me entirely. It is obvious that nothing would have delighted him more than the opportunity to say that the State Department was trying to suppress freedom of research.

As I read Professor Tansill's letter, and as I typed this reply, the thought occurred to me that he was using me to whip *AMERICA*. I know that the editors can handle that situation themselves. This exchange of letters should end as it began, with a quotation from Byron, but it is vacation time and I cannot recall an apt one. One from Cicero may do: *primam esse historiae legem ne quid falsi dicere audeat, ne quid veri non audeat* ("The first law of history is not to dare to say anything false or fear to say anything true").

Worcester, Mass.

WM. L. LUCEY, S.J.

"The Miracles of St. Ignatius Loyola"

Erik Larsen

A few weeks ago, in a small, select art gallery on New York's East 57th Street, I came across a canvas before which I immediately experienced the well-known thrill that signals to me every time: this is a discovery!

This may sound to the layman like an auspicious opening of, say, a detective story. In fact, the discovery, or rather the rediscovery of an old master's painting bears some similarity to a good mystery story, though more, perhaps, to treasure hunting. Hundreds of shrewd eyes search in the most likely places, to be baffled finally by the whims of Dame Fortune, who reveals a vein of gold when and where it pleases her.

At first glance, this time, I recognized the famous composition, "The Miracles of St. Ignatius of Loyola," which Peter Paul Rubens painted as an altarpiece for the Church of St. Charles Borromeo, built in Antwerp by the Jesuit fathers. The master received payment for the painting in 1619. This great work of art, now preserved in the Kunsthistorische Museum of Vienna, Austria, is well known to every art lover. The version I came face to face with here was impressive enough, glowing in the rich colors of the Rubens palette.

By its composition, "The Miracles of St. Ignatius of Loyola" is an outstanding example of the powerful type of baroque representation in which Rubens excelled. St. Ignatius, standing on the steps of a very simple altar, is represented in the vestments of a priest, clothed in a white alb and a gold chasuble. At his side is a numerous group of disciples, whose faces are rendered with portrait-like exactitude. The founder of

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the Society of Jesus places his left hand upon the altar; the right is stretched out, exorcising the devils in the background, who retreat in utter confusion. In the foreground we see the undulating throng being restored to sanity by the saving grace of the church militant.

The color scheme is of great richness. Light purples, blues and yellows alternate with deep reds. Although the opposition of colors is often violent, it is nevertheless coordinated with great harmony.

After a while, purely esthetical enjoyment had to give way to a coldly scientific approach. The questions to be resolved were the following: was the New York painting 1) a later copy, 2) a repetition dating from Rubens' time, 3) a model from Rubens' workshop,

Erik Larsen is Research Professor in Art at the Manhattanville College of the Sacred Heart. He took his degree in archeology and art at Louvain University. We had hoped to reproduce here the masterpiece Mr. Larsen discusses. Since this proved to be impracticable, we refer readers to almost any book on the history of art, e.g., *Trésor de l'art Belge au XVII-e siècle* (Brussels: G. van Oest and Co., 1912-13).

and in that case, how much of Rubens' own hand is there to be discerned in it?

I have been asked many times and by many people, art lovers, students and laymen alike: "How can you determine the author of an ancient painting when it is not even signed?"

In a nutshell, the problem can be summed up as follows. When you receive a letter from some dearly beloved person, you do not have to look at the signature in order to know who wrote it. The handwriting alone is sufficient. The brushwork of a painter is his signature, as distinctive as a handwriting.

TESTS FOR AUTHENTICITY

Here someone generally objects: "But if the handwriting has been counterfeited?" This is, of course, serious, but just as experts are able to discern fraud in the case of handwriting, the skilled and schooled connoisseur has ample means for coping with this contingency.

The New York version of "The Miracles of St. Ignatius of Loyola" was in the first place submitted to a detailed and thorough technical examination. It was found to be painted on seventeenth-century canvas, of the type then woven in Flanders. The old support had been reinforced by a second, newer canvas, probably some hundred years ago, and has now been mounted on plywood. Its dimensions are: height 52½ inches, width 36¼ inches.

The painting was then relieved of the multiple layers of dirt and yellow varnish which dulled the brightness of the colors. This process is based upon the fact that the pigments of a picture executed with the use of linseed oil as painting medium (linseed or similar oils were used exclusively by the Flemish School) are converted after about one hundred years into a translucent leathery compound called "linoxin." This is insoluble in such ordinary solvents as alcohol, turpentine, benzine and kerosene, whereas the common varnishes like Damar and Mastic are soluble. The importance of this procedure is evident in the detection of modern falsifications. Every patch of color not yet converted into linoxin would be taken off by the detergent along with the dirt and the layers of varnish.

The pigments of the New York version, thus tested by cleansing, showed a degree of resinification and crystallization to be found only in oil paintings at least three hundred years old. Furthermore, the painting was revealed to be in a very satisfactory state of preservation.

I was thus in possession of a highly rewarding answer to the first question: was the painting a later copy? No, evidently not.

The next step was now the determination of its exact relation with Rubens and his workshop.

Here I hope that my readers will forgive me for sketching in briefly the historical background. (Hereafter I shall quote liberally from my forthcoming book *P. P. Rubens*, Editions De Sikkel, Antwerp, Belgium, to be published early this fall.)

The social conflagration of the sixteenth century in the Low Countries at first set off various movements favorable to the Protestants; then, in the south (the Belgium of today), a counter-reformation left the southern provinces more solidly Catholic than they had ever been before. The external reason for this reaction was, of course, the intolerance of the Dutch Calvinists toward the Catholic religion.

But we should be ill-informed if we failed to recognize the role played in this resurgence of power by the patient, efficacious work, accomplished without fanfare, of the religious orders, and especially the Society of Jesus. The Jesuits decisively molded the spiritual life of Belgium.

As the counter-reformation in the Low Countries turned from its militant into its triumphant stage (in the early seventeenth century), the Jesuits took the place of the defunct humanists, using the ideas and works of the Renaissance while animating them with their own enthusiasm for the Catholic ideal, and thus producing a flourishing literature in all branches of human knowledge.

Jesuit influence on the plastic arts, and more especially on painting, followed a similar course. The Church recognized that art constituted one of the most important means of visual propaganda at its disposal. Aristocratic art gave way to popular art. Baroque art was rooted in blood and tears, torture and horror. To the compositions of these canvases were added everyday animals and objects, for the purpose of intensifying the popular character of the representations and of closing the mental gap between the painting and the beholder.

RUBENS AND THE JESUITS

The day that Peter Paul Rubens (1577-1640) was recommended to them, the Jesuit Fathers found their ideal collaborator. As soon as they became aware of his talent his fortune was made, and Catholicism had found its artistic interpreter to the people of the Low Countries. To this meeting between Jesuits and painter we owe the wealth of masterpieces, altarpieces and church decorations that occupied Rubens during his whole career. He became the preeminent religious decorator, the interpreter of Catholicism triumphant in the Belgian provinces, and at the same time the interpreter of the soul of his people to a universal audience.

In 1620, Father Jacques Tirinus, superior of the Antwerp Jesuits, entered into a regular contract with the painter. On April 15, 1615, the foundation stone of a church built by the Jesuits from the designs of Father François Aguilon was laid. This religious edifice was later to be dedicated to Saint Charles Borromeo. Father Aguilon was then rector of the Jesuit College. Rubens had, in 1613, designed the frontispiece and plates for his *Treatise on Optics*, published at the Plantin Press.

In 1617 Father Aguilon died and Father Huyssens became director of the works. When the building was

nearly finished, the superior commissioned Rubens to decorate the church, and in 1619 Rubens received payment for two altarpieces: "The Miracles of Saint Ignatius of Loyola" (corresponding in subject and composition to the recently discovered New York version) and "The Miracles of St. Francis Xavier."

In the contract drawn up on March 29, 1620, it was stipulated that the artist was to supply thirty-nine other paintings.

He undertook to execute small models by his own hand, and to have them carried out and completed on a large scale by Van Dyck and some other of his pupils . . . He was to receive a sum of 10,000 florins for the work . . . Rubens and Van Dyck would each be further commissioned, at an advantageous time, to execute a large painting for one of the four lateral altars.

A very interesting feature of the contract of 1620 signed by Father Jacques Tirinus, in his capacity as Superior of the Antwerp House of the Society of Jesus—Father Charles Scribanus being present—and by Peter Paul Rubens is the fact that the collaboration of the young Anthony van Dyck was not only tolerated but expressly sanctioned.

This will prove of the greatest interest in our research regarding the authorship of the rediscovered New York painting.

Van Dyck entered the studio of Rubens shortly after he was admitted to the guild in 1618. His precocious talent soon made him known, and he accomplished an enormous amount of work in the brief space of time that he acted as Rubens' assistant.

Rubens himself painted the model (oil sketch) for the altarpiece of "The Miracles of St. Ignatius of Loyola." This was his obligation, under the terms of his contract. After acceptance of the composition by the Jesuits, his workshop, under the direction and with the collaboration of the young van Dyck, proceeded with the execution of the huge altarpiece, introducing slight changes in the respective positions of different figures. These discrepancies can be easily observed in the Vienna Museum, where the preliminary, small-scale model by Rubens' own hand and the finished altarpiece are exhibited side by side.

A comparison of the New York version with a) the model, b) the finished altarpiece, shows that the composition of the latter has chiefly been followed. In the execution as well as in the brushwork, the Rubens palette is evident. An attentive examination discloses, however, two different hands. Whereas the greater part of the picture is painted by an artist endeavoring to imitate Rubens' mannerisms and his particular way of putting in the highlights and underscoring the shadows with reddish hues, the whole lower left part betrays a different artistic temperament.

The left group of the possessed, in comparison with established works dating from the same period, reveals unmistakably the hand of Anthony van Dyck.

The connection and relationship of the New York version becomes thus clear. Some customer must have commissioned Rubens to execute a medium-sized version of "The Miracles" for another church or chapel. The master naturally entrusted to Van Dyck, whose part had been so prominent in the whole undertaking, the supervision of and participation in its execution.

There exists still one more piece of evidence that should help towards a solution. On the back of the canvas, now pasted on plywood, can be found the remainder of a coat of arms, identified as that of the Earl of Peterborough and Monmouth, a great friend of the then Prince of Wales, later King Charles I of England. It might be assumed that the painting was a present from the Father Superior to the influential English nobleman; in that case, the New York version was probably painted concurrently with the altarpiece.

To sum up:

This great picture, which it has been my good fortune to discover, was certainly painted in Peter Paul Rubens' workshop, under his close supervision, with the help of his renowned disciple Anthony van Dyck, whose own hand can be clearly discerned in important parts.

Although its intrinsic artistic importance cannot be denied, I feel that its chief significance resides in the spiritual values it represents, and in the established interrelation between the Society of Jesus and the great artists of the past, which it brings forcibly back to our memory.

Groping toward the light

THE NEED FOR ROOTS

By Simone Weil (Translated by Arthur Wills). Putnam. 302p. \$4.

This second work of Simone Weil to appear in English translation was written in London in the service of Free France shortly before her death. It proposes a "statement of principles" for the political or social renovation of France. It should be reviewed, it seems, in the light of its predecessor, *Waiting for God* (AM. 10/27/51). For the social or political thought contained in the present volume is not of

significant worth in itself; it does, however, tell us more of Simone Weil.

Sympathetically prefaced in translation by T. S. Eliot, the work, as arranged, falls into three parts of unequal (inversely) length and interest. The brief first portion (38 pages) comprises reflections upon somewhat arbitrarily selected "needs of the soul" in a community. In the second part (142 pages) the author reviews evidences of "uprootedness" in France, and in part three (115 pages) she approaches the problem of "the growing of roots." This she sees as the "quite new problem of a method for breathing inspiration into a people."

BOOKS

The Need for Roots (significantly a later work) reveals the same radical deficiencies of thought found in *Waiting for God*. Here, as in the preceding volume, one finds truly penetrating observations; but they are threaded into a fabric of thought so isolated and so subjective that they seem seldom to represent (or to come to grips with) reality. The effect is a headlong commingling of truths, half-truths and as-

tonishing misrepresentations of historical fact. Further, while Simone Weil is here acutely perceptive of hypocrisy, duplicity, veiled self-seeking in present-day social propaganda; while she lays open with a sharp scalpel the emptiness of false concepts of "greatness" and their worthlessness as solid motive for individual or social action, her utility ceases there.

She has little positive to offer in any comprehensible terms. Generally, there is in the present volume a distressing absence of practical intelligence—a doubly fatal defect in political thought. And whatever the natural intellectual gifts of Simone Weil, certainly her exercise of them was undisciplined by any norm outside of herself. Citations from a wide reading ornament her thought; they neither underlie nor explain it. The explanation lies only in the elusive personality of Simone Weil herself.

Since the posthumous appearance of her writings, this young Jewish writer has been termed rather freely a martyr, a saint, a mystic and (as she may have considered herself) an unbaptized Christian. Truly she seems to have been a remarkably and a deeply sincere person, and her works should be handled with sympathy. But in deference to her integrity they should be criticized with a rigorous objectivity.

Rev. J. P. Perrin, who prefaced *L'Attente de Dieu* (the French edition of our *Waiting for God*) and who appears to be the only priest who knew Simone Weil well, expressed the belief that "her soul was incomparably more lofty than her genius." In the light of the present work it seems an accurate appraisal.

On the appearance in 1950 of *La Connaissance surnaturelle* (her final notes from May, 1942 to her death in August, 1943—as yet untranslated), the same priest altered his previously optimistic opinion of her "Christianity." *The Need for Roots* reveals her final religious thought as an arbitrary rationalistic syncretism. She accepts neither revelation nor the fact of an authentic Church. She rejects the notions of a personal Providence and of the intervention of grace. Her thought is strangely pessimistic. In the moral sphere she is distinctly and dangerously quietist. Her writings could lead a docile untrained mind to sudden disaster.

The present work, then, reveals more clearly in Simone Weil herself what she discerned in society—the need for roots. She says well that "to be rooted is perhaps the most important and the least recognized of the needs of the human soul." But she never truly understood the nature of the roots or where they should be settled.

WILLIAM J. READ, S.J.

Sound of the South

WILLIAM FAULKNER:
A CRITICAL STUDY

By Irving Howe. Random House. xiii + 203p. \$3

Mr. Howe divides his book into two parts. In "The World of Yoknapatawpha" he studies the total image which Faulkner has created of a particular region. In "An Achievement Measured" he considers Faulkner's major novels and stories one by one. It is a good plan, allowing the critic to take into account both the social and the artistic aspects of Faulkner's work.

In effect Mr. Howe registers the progress that has been made to date in Faulkner criticism, for it is plain that he has carefully read the critical literature. Some of it he disagrees with, other parts of it he qualifies or extends, but most of it he simply appropriates—perhaps unconsciously to a degree, certainly with a minimum of acknowledgment. His book echoes and re-echoes with perceptions gleaned from such major critics as George Marion O'Donnell, Malcolm Cowley and Robert Penn Warren, and even the minor commentators contribute their obscure bits.

Mr. Howe's own warmly human, common-sense observations are evident throughout, especially good are his discussions of *The Sound and the Fury* and *As I Lay Dying*. Yet his book does not perceptibly increase the light which the critics so far have been able to throw upon the whole area of Faulkner's fiction.

One reason for this negative total effect is that the critic may not be entirely clear as to his aims. He takes occasion to deprecate contemporary criticism for its "eagerness to interpret works of literature as symbolic patterns" and for its interest in "ingenuity of structure, schemes of imagery, deeply inlaid symbolism, weighty moral implications." What is important in any given piece of fiction, he insists, is "the immediate rendering of life, the picture itself, which is the novel." He grants that symbols are present in Faulkner but contends that they are "subordinate to Faulkner's power in rendering pictures and recording voices."

In "A Concluding Note," however, Mr. Howe takes a different stand: "Where Faulkner disappoints, . . . it is usually through a failure in intellect." He goes on to explain that Faulkner does not reveal the "capacity for a high order of comment and observation," the "ability to handle general ideas with a dramatic cogency equal to his ability in rendering images of conduct." His failure, like that of

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"many gifted American novelists," is "a failure in the explicit, in precise statement and intellectual coherence."

But since Faulkner is a novelist, not an essayist, it is hard to see how he can reveal these intellectual qualities except through "ingenuity of structure, schemes of imagery, deeply inlaid symbolism" and "moral implications." Thus the critic condemns Faulkner in an area of values from which the critic has deliberately excluded both Faulkner and himself. The inconsistency is not unrelated to the easy-going humanitarian pragmatism which Mr. Howe displays throughout his study. This makes for a loosely defined critical view peculiarly ill adapted for confronting so complex a writer as Faulkner.

ERNEST SANDEEN

Year of barricades

REVOLUTIONS OF 1848

By Priscilla Robertson. Princeton University Press. 464p. \$6

Had this book consisted of a series of fictionalized biographies, one could accept it as a not very entertaining bit of work. Called by its own author a book of social history, it comes off much worse than that. Even a book with a definite thesis has to say something about the persons the author disagrees with, if it is to be considered history.

Mrs. Robertson, however, has chosen to select the objects of her predilection and to ignore all others. Perusing the detailed index of her book, one finds at least twenty-four entries under the name of Karl Marx, but not even a single mention of Wilhelm Emanuel von Ketteler, Frederic Ozanam, Frantisek Susil, Juan Francisco Donoso-Cortés or John Henry Newman—whose criticism of liberalism has not even today lost anything of its validity. Other personalities who played important roles in the developments of the eventful year of 1848, such as Vincenzo Gioberti or Frantisek Palacky, are mentioned only by one allusion each.

This primitive one-sidedness of Mrs. Robertson is, unhappily, increased by her lack of information. It is rather grotesque to see an American writer adopt without reservation the old Nazi legend about Hans Kudlich as the initiator of the abolition of feudal dues in the Austrian Empire. A bill to that effect was in fact passed by the provincial diet of Moravia and accepted by the Vienna assembly without any prominent participation by the fanatical German nationalist from Silesia.

It is hardly less grotesque when Mrs. Robertson asserts that Alexander

Bach, a sworn Josephinist and totalitarian, introduced a "Jesuitical education" into the countries which he administered; that the Bohemian nobility was killed off during the Hussite wars; or that celibacy and the use of Latin in liturgy are dogmas (*sic*) of the Catholic Church.

The most regrettable aspect of Mrs. Robertson's book is, however, her glorification of false, liberal nationalism. No wonder Carlton G. H. Hayes' admirable *Essays on Nationalism* and his *Historical Evolution of Modern Nationalism* are not mentioned among the basic works from which she has learned about the texture of social life in nineteenth-century Europe. The spirit in which she tackles her task is perhaps best evident in her little remark (p. 264) characterizing as odd the usage of Latin in the pre-revolutionary Hungarian Diet. The practice of speaking the international language of the medieval clerks in the legislative assembly of a multinational country was perfectly sound—certainly sounder than the fanatical cult of national idioms fomented by the Garibaldis and the Kudlichs.

Von Ketteler, Gioberti, Susil, Ozanam and Palacky, on the other hand, tried to stop the avalanche of superstitious nationalism. To ignore their work is, after all the experiences of recent times, as tragic as it is stupid.

BOHDAN CHUDOKA

Prodigals fare

LAMENT FOR FOUR VIRGINS

By Lael Tucker. Random House. 368p. \$3.50

Four young girls in love with the local minister. Four young girls pursuing the local minister beyond the bounds of propriety. Four young girls pausing in their pursuit to bestow their more personal favors on various others of the male population.

So starts Lael Tucker's first novel. And so it continues. Having embarrassed the Reverend Mark Barbee by their ardor, so that he feels he must leave town, they all proclaim themselves in love with his successor, this time a married man. Caught between the two parties in a suddenly flaring local feud, he too feels forced to leave. The plot goes on to deal with his successor twenty years later—and no one loves him. Mark Barbee is young and attractive, Bob White is kindly and good. But St. John Rand is cold and in his eyes the four can see the reflection of what they have become—and it is not particularly nice.

For these girls, friends, nicely brought up, cream of society in the small Southern town of Andalusia, are

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alike in one thing—they can't say no. Not only they can't say no, but they have no inhibitions in trying to get the boys to say yes. Sex they understand, but love and the honest sharing of pain as well as pleasure that marriage involves, means nothing to them.

In the end, though, after doing a switch on all the possible permutations and combinations of young men and young women she presents, Miss Tucker does not seem to feel that anyone is much happier for all this freedom. It is not that anyone is especially remorseful, but each girl finally comes to a knowledge of her own worth, and generally speaking, it is not much. Hope, unable to cope with the fact that her husband has always loved Angela, drifts into a state of chronic alcoholism. Angela, marrying the man for whom she has more or less waited for twenty years, will always be assailed with doubts. Carrie is disillusioned, but is perhaps the happiest, since she always has had a discipline possessed by none of the others. Ellen Terra finally sees herself through the eyes of the town, not officially condemned, but no longer marriageable . . . "Blowsy . . . shop-worn, and put together with safety pins."

All of this sounds as if it would add up to a depressing, disillusioning, unpleasant type of novel. But it does no such thing. In the first place, the setting is authentic and fascinating. Then the characters are utterly real and utterly human. The style is direct, occasionally sparkling, always appropriate. This is a good novel, and a different one. It is indeed well worth reading.

MOLLI UEBELACKER

From the Editor's shelf

OUR SAINTS, by Humbert Bonomo, C.S.S.R. (Vatican City Religious Book Co. \$2.75), is the sixth volume in a project called "A Series of Catholic Action." The author is an Italian Redemptorist, who has spent all his years as a priest in missionary work in Canada and New York State. The book, first written in Italian, contains short biographies of 150 well-known and little-known saints. *Elbert J. Rushmore, S.J.*, found minor flaws in the translation and thinks that the author occasionally sets down as fact what is really doubtful. But on the whole the book cannot fail to achieve its objective, to help Catholics to a deeper knowledge of the saints.

THE HAYBURN FAMILY, by Guy McCrone (Farrar, Straus & Young. \$3). Set in Scotland and on the French Riviera in the closing years of the last century, this novel concerns a young Scot of conservative parents who is sent south for his health and becomes

involved in bohemian society. In spite of its "gay nineties" flavor, the book remains, to *Lydia C. Giglio*, a typically modern novel with many of its characters and incidents revealing a 1952 cast of face. It is recommended for light summer reading.

CLEAR THE DECKS, by Daniel V. Gallery (Morrow. \$3.50), is the saga of Rear Admiral Dan Gallery and his crew of the baby flat-top, *Guadalcanal*, in their sea struggles of World War II. Here is proof that truth still tops fiction in surprises. *W. B. Flaherty, S.J.*, says: "A rugged masculinity pervades the book . . . but even the most roistering moments of sailors' careers are described with taste. The author has a splendid sense of humor, which quite often he turns on himself."

THERE WAS A MAN IN OUR TOWN, by Granville Hicks (Viking. \$3). The story involves Ellery Hodder, a retired college professor of the early New Deal variety, with a dash of Hollywood and clothes by *Esquire*. He is a Democrat who takes it on himself to fight the entrenched Republicans in the town of Colchester, N. Y.

James B. Kelley states: "It is too bad Mr. Hicks decided to be a puppet master and to fill his show with all the types we have met so many times on radio, in the movies, on television and in other books. I agree that politics are people and vice versa, but I insist that people are people and not just props on which you try to hang a story."

ERNEST SANDEEN, who contributed the chapter on Faulkner to *Fifty Years of the American Novel*, is in the English Department of the University of Notre Dame.

BOHDAN CHUDOBA, professor of history at Iona College, New Rochelle, N. Y., is a former member of the Czechoslovak Parliament.

WILLIAM J. READ, S.J., a summer editor of *AMERICA*, is a professor of theology at Boston College.

MOLLI UEBELACKER is doing graduate work in English Literature at Columbia University.

THE WORD

"The children of this world, in relation to their own generation, are more prudent than the children of light" (Luke 16:8; Gospel for 8th Sunday after Pentecost).

One of the more baffling parables of the liturgical year is that which we find in the Gospel of the Mass for the eighth Sunday after Pentecost. More often than not, its final phrase gives rise to a sudden ripple on the Sunday-morning stream of quiet assimilation. It is the narrative of the unjust steward who, with a cold eye to the bleak prospects of his future, altered his master's accounts—the tale of a man, if we may so speak, who feathered his own nest with his master's fowl. The master, we learn, commended the unjust steward because "he had acted prudently." And our Lord turned to His disciples to counsel them: "Make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwellings."

Our first inquisitive stirring of mind suggests the question: how can the master commend such a clear injustice? The answer is simple and is

found in the story itself. It was not his unique and unpatented scheme for personal "social security" that merited praise, nor yet the steward's finagling cast of mind. It was simply his foresight. "The children of this world . . . are more prudent," at times, "than the children of light."

More truly puzzling, perhaps, are those final lines of the Gospel that carry the urgent counsel of Christ: "Make friends for yourselves with the mammon . . ." Yet here, again, if the passage is seen in its gospel context, the message of Christ is clear. The point of the parable touches the use of *mammon* ("riches" or "wealth"), in the light of eternal values.

As normal souls (not yet inured to the wisdom of the virile spirit of poverty), we may feel a rising resentment when challenged on worldly goods. We may turn to ourselves to explain (very carefully) that Christ condemns, not wealth, but excessive attachment to it; not money, but its misuse; not the creatures of God (for they are good), but abuse of them. The protest is sound, of course, but it may suppress a much more serious issue. Our Lord speaks here of wealth as the "mammon of wickedness." He speaks of riches that reach like an octopus around the heart of man to snuff out eternal life. Here in its context in the Gospel of St. Luke, His final counsel ("Make friends for yourselves with the mammon") carries the

overtones of a last resort, of an "Operation Salvage," a way to salvage the soul as a person sails, overburdened with goods and therefore vulnerable, the dangerous seas of life. "You cannot serve God and mammon."

The eternal life of the Christian in Christ is not a negative matter. We are not meant, surely, to go through life in a constant fear. That's the reverse of the coin. The Christian is meant for maturity; the teaching of Christ is positive, purposeful, personally fulfilling. The lesson of the parable of the unjust steward is not merely that of giving an alms or a basket of food. Nor yet does it stop at the counsel to jettison excess goods, lest we stumble through this earthly life with a silly burden. The lesson is that of living a *Christian life* as a "child of light," of guiding our whole lives by wisdom and prudence.

"Lay up for yourselves treasures in heaven, where neither moth nor rust consume, nor thieves break in and steal" (Matt. 6:20). "Walk while you have the light . . ." (John 12:36).

WILLIAM J. READ, S.J.

THEATRE

FOLLOW TALENT. One of the short-lived productions of the recent season was the revival of *Shuffle Along*, a Negro musical comedy.

Shuffle Along, originally produced thirty years ago, was a tremendous success in its day, and was showered with verbal and journalistic bouquets by such celebrities as Carl Van Vechten, Alexander Woollcott and Heywood Brown. The production launched Florence Mills, probably the best-loved colored actress ever to perform on the American stage, on her meteoric and too-brief career. Miss Mills died of pneumonia a few years later, half a generation before penicillin. The Prince of Wales, now Duke of Windsor, was one of the hundreds of cosmopolites who sent flowers.

During the play's then phenomenally long run it was a mark of distinction among sophisticates casually to observe: "The last time I saw *Shuffle Along* . . ." implying that one had seen the show any number of times. One who had not seen the show at all just didn't belong. The revival, if my memory is not at fault, backed out after six performances.

The original *Shuffle Along* was blackface comedy with music. Since the theatre, and the paying public as well, has outgrown blackface, the

authors and producer wisely decided to rub off the cork. While they were rubbing the cork off, unfortunately, they also rubbed off most of the comedy. The high point of hilarity in the original production was the grocery store scene, which, if the script survives, will be remembered as a classic of American folk comedy. In the revival the grocery store was replaced by a fashionable dress shop as barren of humor as an editorial in the *Daily Worker*. The substitution of the dress shop for the grocery store was alone enough to sink the revival, which quickly made its deserved exit into the limbo of inept drama.

Shuffle Along was the first Negro musical show presented on Broadway since the present pilot has been at the helm of this column. In bygone years it was taken for granted that at least one Negro musical would appear on the annual theatrical menu. Ziegfeld's *Follies* and George White's *Scandals* had their counterpart in Lew Leslie's *Blackbirds*. Rather suddenly, after the death of Florence Mills, blackface musicals disappeared from the stage. Their disappearance is no great loss to the theatre, except that it has created a vacuum which producers may eventually find embarrassing.

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The all-colored show was the school and training ground where the talented performers mentioned above, as well as Leigh Whipper, Alonso Bosan and Ethel Waters, learned the principles of their art. Since the disappearance of the Negro musical the seed ground of colored performers has been lying fallow, with the result that few new faces have shown themselves among Negro actors—especially new faces that are also young. It will be close to tragic if our producers wake up some morning and discover that an important source of actor material has vanished.

THEOPHILUS LEWIS

FILMS

CARRIE is a craftsmanlike adaptation of Dreiser's *Sister Carrie*, put together by the same talented collaborators—scenarists Ruth and Augustus Goetz and director William Wyler—responsible for *The Heiress*. None the less the picture proves to be a disappointment. The indifferent result is due at least partially to the weakness of the raw materials. By this time Dreiser's novel is much more a literary curiosity or an item in the history of the American novel than a satisfying piece of fiction.

The film's advertising campaign featured such lurid blurbs as "Did Carrie do wrong or only what every woman dreams of doing?" But Carrie (Jennifer Jones) is actually a dull and undynamic heroine to whom things happen by chance rather than by conscious choice and who seems to grow very little toward emotional balance or maturity as a result of her experiences.

The early part of her story, when sweatshop conditions and the harsh intolerance of the very poor combine to push her into a shamed affair with a stock traveling salesman (Eddie Albert), has a valid sociological context and consequently arouses pity and interest. But her later disastrous involvement with a gentlemanly headwaiter (Laurence Olivier), to the latter's utter ruin, is as remote and melodramatic as something out of *East Lynne*. Despite Wyler's careful artistry and the incidental fascination of watching Olivier affect the mannerisms of a maître d'hôtel and underplay tragedy with the muscles in the back of his neck, the picture spirals downward perilously close to absurdity.

(Paramount)

PAULA is another heroine to whom a great deal happens. Played by

Loretta Young, she is the wife of a college professor (Kent Smith). She learns when she loses a child at birth that she can have no more. Subsequently she adopts a small boy (Tommy Rettig) deprived of the power of speech by an accident and undertakes the difficult therapy of teaching him to talk again. These aspects of the picture are genuine and absorbing for adults.

The story, however, depends on a collection of gimmicks which are quite the reverse. For example, the heroine herself is made the cause of the child's accident but is terrorized into keeping silent about it because the long arm of coincidence conspires to make an unavoidable accident look like a crime. Also the boy's eagerness to regain his speech is motivated by the desire to denounce his adopted mother. In the midst of these contrived psychological complications the film's emotional appeal and interesting therapeutic demonstrations are all but lost.

(Columbia)

WE'RE NOT MARRIED supposes that a bumbling justice of the peace (Victor Moore) began to perform marriages before his authorization went into effect. From there it goes on to explore, in otherwise unrelated episodes, the impact on five couples of the notification that they are not legally married. The picture's unspoken premise that marriage is simply a legal contract lends a disedifying note to the proceedings.

Aside from this, author Nunnally Johnson and director Edmund Goulding have achieved only spotty comic effects among the various situations. Two of them, featuring respectively Paul Douglas and Eve Arden and Eddie Bracken and Mitzi Gaynor fall very flat. Of the remainder, one featuring Fred Allen and Ginger Rogers contains a pungent though not strikingly original burlesque of a husband-and-wife radio program, while another built around a vacuous contender for the title of Mrs. America (Marilyn Monroe) and her henpecked husband (David Wayne), carries off an impudently comic surprise twist. Neither, though, is able to provide more than intermittent flashes of amusement.

It remains for one well-integrated episode to highlight the deficiencies of the rest. In administering a very satisfying dose of poetic justice to the gold-digging bride (Zsa Zsa Gabor) of an oil millionaire (Louis Calhern), it alone sustains the corrosive and detached tone of satire which makes this kind of material acceptable.

(20th Century-Fox)

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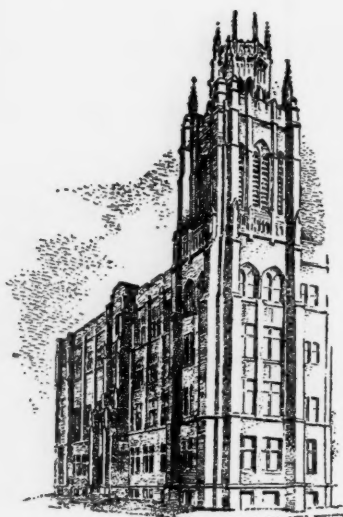
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